M. Wilson [illegible] (1934–1955) [illegible]
[illegible] Nyakyusa [illegible]
Nyakyusa

[illegible] separate inheritance sometimes went through the ritual because he might later be required as a chief, and the son of a conquered chief who had retained limited authority over a small area might be permitted to 'come out' with his senior brothers also. The common pattern, then, was for two sons of a chief to 'come out' as principals, but for a variety of reasons one or two 'younger brothers' might join them.

In Ngonde, as opposed to BuNyakyusa, several brothers normally went through the ritual as principals and the reason given us was that power should be distributed. They would say, we were told, 'If we bring out only two they will be boastful and ill-use their people, let there be many brothers, then, if a man has a quarrel with his chief, he can flee to another [illegible].' In BuNyakyusa any tendency to tyranny in a chief was effectively curbed by his village headmen; but it is possible that headmen never had as much power in Ngonde as they did in BuNyakyusa.

An analysis of the genealogies of Nyakyusa chiefs shows that very often one half-brother lost power to the other, but occasionally several brothers (e.g. seven sons of [illegible]) got independent chiefdoms, and a junior brother (e.g. Mwakyusa [illegible]) might attract a larger following of men than his senior. Mwakyusa led his men from the hills to the plain and drove out the Kyungu of Ngonde from the lake-shore north of the Songwe river.

The 'coming out' was traditionally the occasion when authority was handed over by the older generation to the younger. The old chief retired and he was expected to die shortly. In Nyakyusa theory [illegible]: 'A chief did not live long after the "coming out" of his sons; he died because there was war and people would complain: "He is too old, when we fight we are beaten, he had better die, perhaps the heir will help us." He died of the "breath of men".' But, as will be shown, the headmen had the duty of smothering a chief who seemed likely to die, and they were much more ready to do this after the 'coming out' of his sons than before. It was right that the sons should come out before their father's death, but not right that the period of [illegible] should be extended, for the division of authority between old and young was uneasy. When the old chief died the headmen became the priests (abanyago) responsible for the services in the grove, and the young men were solely responsible for the defence of the country and the administration of justice.